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A WAY PROPOVNDED TO

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Make the poor in these and other Nations happy,

By bringing together a fit, sutable, and well-qualified People into one Houshold-government, or little Common-wealth,

Wherein every one may keep his propriety, and be imployed in some work or other, as he shall be fit, without being oppressed.

Being the way not only to rid these and other Nations from idle, evil, and disorderly persons, but also from all such as have sought and found out many Inventions, to live upon the labour of others.

Whereunto is also annexed an Invitation to this Society, or Little Common-wealth.

Psalm 42.1. *Blessed is he that considereth the poor, the Lord will deliver him in time of trouble; the Lord shall preserve him, and keep him alive, and he shall be blessed upon the earth.*

By PETER CORNELIS-SON, *VAN ZURIK-ZEE.*

P. Cornelius

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BRITISH MUSEUM

A way propounded to make the Poor in these and other Nations happy, &c.

HAving seen the great inequality and disorder among men in the World, that not only evil Governours or Rulers, covetous Merchants and Tradesmen, lazie, idle and negligent Teachers and others, have brought all under slavery and thraldom: But also a great number of the common handy-crafts-men or labourers (by endeavoring to decline, escape, or cast off the heavy burthen) do fill all things with lyes and deceit, to the oppressing of the honest and good people, whose Consciences cannot bear such practises, therefore have I (together with others born for the common welfare) designed to endeavour to bring four sorts of people, whereof the World chiefly consists, out of several Sects, into one Family or Housh old-government, *Viz.* Husbandmen, Handi-crafts people, Marriners and Masters of Arts and Sciences, to the end that we may the better eschue the yoke of Temporal and Spiritual *Pharaohs* who have long enough domineered over our bodies and souls, and set up again (as in former times) Righteousness, love and Brotherly Sociableness, which are scarce any where to be found, for the convincing of those that place all greatness only in domineering, and not in well-doing, contrary to the pattern and doctrine of the Lord Jesus, who came not to be served, but to serve, and gave his life a ransom for many; appointing his Kingdom unto his Apostles, as it was appointed to him from his Father, answering them when they murmured, who after his departure should be the greatest amongst them, said; *If any among you would be greatest, let him be the servant of all.* In direct opposition and contradiction to the world where they are accounted the greatest who have most servants, and not they that do most service to others, and therefore the Worlds greatness, and the greatness of Christians differ as light and darkness, whereas true Christians being merciful do endeavour to ease mens burthens; instead thereof, others (as if there were not trouble enough in the World) are still making the burthen heavier with new devises, setting themselves forth daily, in their sight, as if their design were to vex and grieve poor people

(and stir them up to Impatience) with their excess and riot.

Just as if a Physitian that were able to cure the sick should come bragging and make a boast of his skill, to make them the sicker.

To this may be added, those that are called spiritual persons, or Clergy men who perswade people (that they may the more willingly drudge for them) to beleeve that they take care of their souls as if they could love the soul which they cannot see, and have no compassion on the body which they see.) This therefore being deceit and lies, Let us return again to mercifulness which is as well touched with the miseries of the body, as with the miseries of the soul, setling such order or society of mutual love whereby the oppressed (scarce able to breath may be brought to rest and enlargement.

Taking upon them every day except the Sabbath) so many as are fit to work the labour of six hours, beginning ordinarily from 9. of the clock in the morning to twelve at noon, and from three till six at night, if any desires to have an afternoons liberty, he may work from 4 or 6 of the clock in the morning till 10 or 12 at noon or labour another day so much the more, they that have hard work to do may begin in Summer Morning while it is cool, and take their rest in the heat of the day, bestowing the rest of their time, for the refreshing of their bodies, and profitable exercises of the mind.

They that are set on work by us [being not fit to be of our Society] receiving wages shall work 12 hours in a day, from 6. in the morning to 12 at noon, and from 2 till 8. at night till any of them be fit and willing to come into us.

The Children of rich people [who are not of our society] coming to School, after we have found out the ablest masters, to be instructed in Arts, Sciences and Languages are every day, except the Sabboth, learning some useful Trade, to work 3. hours, to the end they may always in case of losse and want afterwards get their living without being necessitated to fall upon such courses, as we see happen often in the world, as may prove hurtful to their souls and bodies.

The rich people, being not of our Society, having a desire to dwell amongst us, shall not be bound to work, if they will sometimes of themselves do any thing, they will hold forth a good Example to all rich time-loosers in the world, and paying for their diet, cloathing, lodging and other necessaries they shall be free.

For the beginning and undertaking of this great work it will be good that some able men (as Fathers) to lay the foundation for the common-welfare, do put in a sum of money to raise a Stock, employing the same to buy a piece of land, whereupon the Husbandman, handy Craftsmen, Tradesmen, Marriners, and others, (coming in with their moveables as Cattel, Money, or any other Commodities) may be secured.

Those that come into our Society shall not be bound to make their goods Common for (according to the tenth Commandment) none ought to covet another mans goods.

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If any will out of a free, reall and bountiful heart bring in any thing to increase the Stock it shall be used for the common benefit, without being appropriated for any mans own in particular.

They that will bring in their own lands for the Common service may have security upon the same, and for their moveables upon the lands freely given, only it shall be imployed for the common welfare without giving Interest. if they die, their Children or Friends (that none may suffer wrong) shall possess the same except they gave it to the Society or otherwise.

If any be minded to leave the Society, they shall not only receive that which they brought, but also a share of the profit which hath been made since they came to the Society, if no profit hath been made in their time, they shall receive none, that so they that come into us may not seek their own private gain.

A young man or maid leaving the society, by marrying, or otherwise, shall have a share of the profit, that hath been made since he or she were of the Society (from their birth or otherwise) no profit being made, it shall be at the pleasure of the Society to give them what they please, for the profit made before belongeth not to them.

If any one having brought into the Society money or other commodities, afterwards desires to go out again, they shall acquaint the Society thereof, that so there may be care taken to restore it, the sum being not above 100 *l.* shall be paid as the owner desires, if more then 100 *l.* they shall have freedom to pay it within a yeers time, paying them a quarter of the sum presently (if they desire it) that so none may be hindred to leave the Society when they please.

In case the Society hereafter be disturbed or separated by Tyranny or otherwise, then shall the lands and monies which was freely given to raise and increase the stock, all Creditors being paid, come to the benefit of those Poor only who have brought nothing to the Society, except there be poor kindred of those that, out of love, have given to the stock, such shall have an equal proportion with the others.

For the well-ordering of our business we shall have need of two great houses one in or about the City, *Viz.* a Warehouse for Merchants or Tradesmen, another in the Country neer a River for the Husbandman, Handicrafts people, Schoolmasters and Marriners.

The house in the City so big that 20, or 30 Families may dwell in it, having shops of several wares, as Cloth, Sayes, linnen, men and womens apparel, stockings, shoos, hatts, and other useful and necessary things, being the foundation of the whole work, not onely by reason of the profit that comes by trading, but also because all Handi-crafts, belonging thereunto depend thereon.

Our trade will for three sufficient Reasons undoubtedly increase, the First is, that there will not be over-asking in price, but all will be sold at the lowest rate in a word, contrary to the common custome of the world.

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The second is, that we dwelling at a cheaper rent, and living less costly, can make all things better at the price.

The third is, that the profit is made use of for the common-good, as well for the poor honest people of one, as of another sect.

At the first we may bring into our Society, beside a beginning of several Merchandizes, for the most part unmarried persons, that with laying out little money may presently be on the getting hand, as Cloth, Linnen and Say-Weavers, Taylors, Shoomakers and the like. Secondly, Barber-Chirurgians, Physitians, and Masters of several Arts and Sciences; one that can write extraordinary well, another that understands Arithmetick, Geometry, Astronomy, Navigation, Italian Book-keeping, or Merchants Accompts. Thirdly, some for Latine, Greek, Hebrew and other Languages, as also Phylick, Musick, and other useful things, referring all to a good and spiritual end.

Our Chirurgians or Physitians shall serve the Rich, without the Society, for money, and the poor *gratis*, some going abroad to visit Patients, and others staying at home, at certain times, to speak with people that come to them, to shew that they do highly esteem of the life and health of others, as of their own; this will give an increase to our Trading for the common good, the fame thereof being noised round about, and the more when people are sensible that we sell all things at a reasonable rate without deceiving any.

They that are rich (without the Society) seeing that their children are not only well brought up in Handicrafts, but also in Languages and other Sciences, and in good manners, will incline very much to buy wares of us for their particular Families, and Merchandizes; and Trade increasing, we shall have need of much Cloth, Sayes, Linnen Stockings, Shoos, Hats and other things, these will require Cloth, Linnen and Saye-Weavers, Whitsters for blanching, Dyers and other Handi-crafts, here now will be use for Sheep and kine, not only for their milk and flesh, but also for their Wool and skins, &c. Here then is work for our Husbandman, for the breeding up of Cattle, Poultry, &c. and especially for tilling the ground for Corn, Flax, Hemp, &c also Gardiners having skill in gardening, for roots, plants, and orchards, for fruit, flowers and hearbs, as well medicinal, for our Physitians, as others.

For the building of the Country-house, for the Husbandmen, Handicrafts people, Mariners and Masters of Arts and Sciences, wee have need of Brick-makers, Bricklayers, Carpenters, Smiths, as also Ship-carpenters, not only to make Boats, wherein to fetch and carry goods to and from the City, but also to catch fish for the Society, and afterwards to build ships to send to *Flanders*, *Holland*, *France*, and other places, sailing with our own people that shall have all things common among them abroad, as well as in the Society at home, being as welcome, having done their duties, when they come home from a bad voyage, as from a good; their ships or goods being lost by storm or otherwise, the loss is so come upon the society in common, which

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venters no more than what the ſociety can well ſpare, and may be ſet forth again as they are able, their wifes and children being alwayes provided with neceſſaries, as well as others.

This houſe is to be built ſo far from the water, that there be left a convenient key to deliver goods out of the Ships, and if it be poſſible to bring the water out of the River round about the houſe, with a drawbridge, to be ſecured by night from thieves and robbers, deviſing two Inſtrumentr whereby the fish may come out of the River into our water, and not go out again, having our Garden for pleaſure and neceſſity behind our houſe.

Which houſe is to be built after a convenient manner, with publike and private places, for freedome and conveniency a chamber and a cloſſet for every man and his wife with a great Hall, to lay all things ready made in order, a place to dreſs victuals, another to eat together, a third for the children, alſo Cellers to keep meat and drink in, a place for the ſick, one for the Phyſitians and Chyrurgeans furniture and medicines, one other for all kind of uſeful, as well natural as ſpiritual, Books, Maps, and other Inſtruments belonging to liberal Arts and Sciences, ſeveral places for Scholars, a place for ſtrangers, &c. who intending to ſtay any long time ſhall do ſome work, or pay for their lodging and diet.

Our workfolks and School-maſters, with their Scholars, being brought out abroad into the Countrey, the City houſe will be inſtead of a ware houſe, leaving therein beſides the Phyſitians, Barber-Chyrurgeans and Apothecaries, who with ſome Trades-men muſt be in the City, ſo many Merchants, who ſhall change by turns, as ſhall ſuffice to attend the Merchandize with eaſe. Our youth being capable of being taught, ſhall be inſtructed in Ciphering, and keeping Books of accompts, that the Merchants alſo may ſometimes work, putting every one to that which is fitteſt for him, as they that have wrought in wooll, to the ſelling of wooll and cloth, they that have been uſed to flax-thred and weaving, to the ſelling of flax and linnen, Tanners and Shoo-makers, to ſell leather, and ſo in all things elſe.

Alſo it will be neceſſary, that in the Ware-houſe in the City, there be ſome men women and children; not onely to make apparel, and to have other things ready made; but eſpecially to ſerve every one, as there ſhall be occaſion, making all things for ſale without unneceſſary trimmings, unleſs that any buying of us, would have any trimming upon them, thoſe we ſhall endeavor to give content, if they bring to us thoſe unneceſſary Trimmings, which we our ſelves have not, doing our endeavor to keep their cuſtom, that ſo in time they may be convinced of their folly, being better with us, who give them reaſons for alteration, than with others who bolſter them up in pride and exceſs.

If the making and ſelling of things unneceſſary were ſin, then it ſhould be quite forborn, then muſt all unneceſſary things (though a ſhop were worth 1000 l.) be burnt or deſtroyed, and all the children be preſently taken from thoſe trades, that depend upon pride and vanity. It

It is to be considered, that the eating of the tree of knowledge was evill, but not the making many things are for trya, what is in the hearts of men; if we will not serve those worldly people that come to us, then our youth that sometimes desire to travel into other Countreyes, will be necessitated alwayes to be at home; because they cannot serve any Master that work for vain-glorious men.

Every six or twelve moneths an account shall be given and what is overplus, above necessity, a part shall be distributed to men and women, also to young men and maids, that so every one may have wherewithall to give to the poor, or to pleasure his friends in some special manner.

One man alone, (though he were chief of the whole Society shall not be Master of the Cash or Treasury; but three of the uppermost in the Government, shall alwayes have the keyes; so that one, or two, unless the third were with them, should not be able to open the Chest: A three-fold Cord doth not easily break, saith *Solomon*.

None is to rule longer then one yeer, lest he domineer in his Office, and others seeking his favor, play the Hypocrites.

A man about forty yeers of age, shall be chosen chief Governor of the whole Society, every one giving his voyce for him that he judgeth to be fit.

This man having governed one yeere, a new chice shall bee made, with liberty to choose him that last Governed, as well as any body else; by this means he that hath a minde to continue in the Government will have an Inducement to rule well, that he having the favour of the people may be chosen againe; not that any Governour is to rule according to his own pleasure; but according to such Orders as the whole People shall make, except in small matters, wherein they cannot conveniently make any certain Order: But who would not rather, if no benefit come of Ruling, work quietly six hours in a day, then to bee in a perpetual disturbance of his thoughts, being imployed in multiplicity of businesses.

Here none is to be chosen for his riches or wealth, as we see come to pass in the world, to the ruine almost of all Common-wealths, but for his wisdome.

Men and women having the over-sight of meat, drink, and other things, shall govern by turns; and in case some would rather keep to their ordinary work, they shall be passed by, and others put in their stead. Ten or twelve men and women having governed half a yeer, five or six of them shall go off, and five or six others come in their stead, the other continuing half a yeer longer to instruct them that do newly come in, with what they are not acquainted, having so many young people to do the hardest work as shal be requisite, who being come to yeers, and having gotten experience, shall also rule over others; for it doth sute the aged to give orders, and the young to obey.

The maids shall not onely be fitted to do the housewifery, and order children, but also in case hereafter they be minded to leave the Society,

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they shall learn a good Handy craft-Trade, that so whether they leave the Society, or come to be married they may be able to get a livelyhood, sometimes taking their turns one with another, that so they may continue fit for working and housewifery.

In this house every one shall be able quietly to do his work, because none shall have more then one single work to mind: 25. women in our Society, when all things are done orderly, shall have no more business to trouble their heads with, than one woman in her own private Family.

Besides the quiet and ease that we shall have by the helping one another, it will also be very profitable to dwell together; for whereas in 100. Families dwelling apart, we should stand in need of at least 100. women to do the housewifery; now bringing 100. families together, the same may be done with 25. women, the rest (when they shall be fit) being imployed about some works together with men for the common good, which many women will rather do, then to be a whole day troubled with diversities of cares.

Whereas in 100. Families there will be need of 100. fires every day to be made; bringing so many Families together, we shall be able to make shift with four or five great fires and furnaces, one to boyle & roast meat; another where the children are; a third where men, women, young men and maids meet together at meals, sitting at the Table in order, (as *Joseph's* brethren) the women over against the men, young men next their fathers, and maids next their mothers, the young people waiting by turns at the table, that so one may not be respected above the others neither will it be needful (being assured of one anothers love) to use the ceremonies of putting off the Hat, or common drinking to one another; yet not to hinder any man from shewing his hearty love to a stranger, or otherwise.

Meat, Drink, and all other things will cost us the less, because we buy a great quantity at once; also we shall our own selves breed up kine, sheep, hens, ducks, and other things, having garden and orchard-fruits from our Gardeners and Husbandmen; fish from our Fisher-men, making drink for necessity and refreshment for our selves.

If any desires to marry, he shall not be tyed to marry one of our society; if he will have a vertuous person abroad, out of the Society, and dwell with her, or have her come into the Society, every one is left to his liberty.

All things wherein the Kingdom of God doth not consist, (not contradicting Scripture nor Reason) are to be left free, as the outward forms of Baptism, the Lords supper, and the like, because in the omitting of such things, there seems to be more danger then in the performing of them.

The Apparel should be fitted for the body, and convenient for the work, without being tyed to fashions, colours, or stuffs, only the unnecessary trimmings to be forborn, that God's creatures which he hath made be not misused.

If any that have an Estate, desire to have stuff, cloth, or other things finer then others, they may adde to it so much of their own money as it will cost more; for it will be a demonstration to the poor without the Society, that he hath an ability above others to relieve them.

In all Handy-crafts we shall appoint the best work-men for Masters, who as well as others are to work six hours.

Whereas now men in the World do conceal their skill from one another, for their own private advantage, here in our Society they are to bring it in, and impart it to the common well-fare, being the onely way to find out the height, depth, length and bredth of all things.

The children of the poor are to be brought up, to the comfort of their parents, as well as the children of the rich, they learning instead of one, sometimes two or three Handy-crafts, being alwayes chearful by not being oppressed with bondage and slavery, as commonly is seen amongst children of the World, especially in *England*, who must endure, many times, to pass through seven years, as slaves under the Turk, on the contrary the children of our Society shall be alwayes in our eyes, working no longer every day than six hours; the remainder of the time, being to be spent in other useful imployments, that they may be fitted for somewhat else besides working.

They are to be taught onely necessary and alwayes useful trades, that they may continually, howsoever the world changes, get their living, for some having learned onely useless handy-crafts, oftentimes through the change of the world, which falls into some other way and custome, come to poverty and want.

Whereas the Traders in the world do oppress their workmen, with heavy labour and small wages, in stead thereof with us, the gain of the tradesmen will redound to the benefit and refreshment of the workmen.

And whereas the traders of the world, seeking after their own particular profit and advantage, are continually betwixt hope and fear, now here in our Society every one is quietly to mind his business, at the set time, for the loss that is suffered lieth upon none in particular.

In the selling of our commodities, seeing there is no over-taking, it will give occasion to others, that are not willing to lose their Customers, to imitate us, it being the true way to rid the world of that deceitful practise, and we being in no sumptuous expensive way, can afford our commodities at a better rate or better ware for money, whereby we teach the world, because they can get little, to keep within

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compass, instead whereof, they now daily provoke and grieve poor people with their excess and riot.

In observance of the words of Christ to give to *Cæsar* the things that are *Cæsars*, we are to pay Taxes and tribute to the Magistrates, being in subjection under all humane Ordinances, which are not contrary to the will of God.

Such Tradesmen or Merchants that are honest, and cannot well provide for themselves, may timely, before they be necessitated to wronge any one, turn in to us.

Any honest persons, through sickness, want of trading, work or otherwise, being in poverty and debt, may be brought to rest, by making an agreement with their Creditors, if merciful, or if unmerciful, to give them all they have, in full satisfaction.

A Family being united and conjoyned with us, and being come to be setled in quiet, will make known their welfare to others; and men perceiving that the profit and benefit is extended to the refreshing of the oppressed, among all Sects, will readily come to us, to buy commodities, and provision being made aforehand, all things will follow in order.

Any handcrafts men, or tradesmen, may be in fear, the business being not setled, to make a beginning, doubting that he removing from his particular employment to this common society, by loosing some Customers, shall want a subsistance, but considering the opportunity to have the custome of all those that dwell with him, is freed from that fear; neither doth any one stand singly by himself alone. Any if by sickness or otherwise became indisposed, the rest being united as members of one body, shall work for him; and we being assured of one anothers faithfulness, shall exceed in love all other societies.

It is far otherwise with us than in Hospitals of old men and women, where they come in out of necessity, not being able otherwise to provide for themselves, for their own benefit onely, with their contentions, opposition, and deeply rooted infirmities, having oftentimes their bodies by hard labor spoiled and made decrepit, and their minds corrupted by evil manners being many times besides, a deep stupid ignorance, so ill natured, that no reason can sink into them.

Some handicraftsmen, as Smithes, Carpenters and others, do undergo often upon hope to attain ease from labor, twenty or thirty years almost intollerable labor, letting out their money to interest, that it may increase; and sometimes loose principal and all, that they have so surely labored for, or else come to dye before they have given themselves to rest often leaving their estates to the destruction of their children in the world, who in pleasure and voluptuousness do consume, what the parents have gotten and gained with so great labor, and sometimes it comes to such hands, which in their life time they grutched

should have it, who after their death laugh at them for their labor, sometimes their Children and relations long for their death; and when they do live long enough to use their estates themselves, then oftentimes their bodies which they have spoiled with working, will suffer them to to take no rest.

On the contrary, there will be no need in our Society, to take any care, or to make provision for the aged time, or day of sickness, nor for children; for the aged will be better looked after then the young, the sick then the healthful, and the children after the death of their parents as before.

Any leaving their children in such a society, doth better than if they left them much money, because they are under the eyes and inspection of many good people, and are sure of necessaries; whereas otherwise being brought up by others, are many times spoiled by their parents Estates, being the fruits of their labors.

If any fall sick in our society, he hath not onely that which he stands in need of, but besides, he is freed from all worldly incumbrances, for all things being in order, all things are taken care of without him, on the contrary men commonly in the World are busied with their affairs, as long as they have understanding.

Some being healthful and able with their Trade or Merchandize to get more than others, are commonly not inclined to come in to us, because they love their private gain more than the common good; but considering how soon their health may be lost, it will be reasonable for them, without delay, to desire such a wished estate and condition for themselves and families.

Covetousness, excess, lying and deceit, together with all the evils that spring up out of riches, or poverty, will be excluded from us, who maintain equality, if any be minded to live disorderly in drunkeness, adultery, whoredom, &c. he can have no entertainment in our Society, neither will he be willing to come in to the company of the vertuous, for he that doth evil, hateth the light, and cometh not to the light, that his works may not be reproved, but who so doth the truth, cometh to the light, that it may be manifest, that his works are done in God.

Many finding no rest in their present estate and condition, and being wearied with all the differences in spiritual, as in worldly matters, will be ready to come in to us.

Some teachers being convinced of their perverting and erroneous teaching, would sincerely gain-say all falshood and errors, if they did but discern that there were an opportunity to get their living otherwise, whereas now, being not strong enough to bear poverty and reproach, they remain in their old condition to the destruction of their souls.

Many young men and maids being wearied under the slavery and service of others, would for the ease of their bodies, and advantage or profit of their souls, come in to us; whereas otherwise they are oftentimes stirred up, and provoked (by reason of hard, strict, severe Masters, and Mistresses) to wicked and desperate resolutions, either by marrying an unfit person, and so casting away themselves; or giving themselves up to some evil course, as we often see come to pass in the World.

The women in our Society having lost their husbands, they and their children are cared for; whereas else dwelling by themselves, they are oftentimes forced together with their little ones, to pass their lives in poverty, and grief; sometimes receiving relief of the rich with reproachful languages, to the increase of their grief; some being at the prime of their yeers are disregarded: but in our Societie, children whether few or many, are no hinderance.

Those among us that desire to marry, will not so easily (having seen one anothers conversation) bee deceived, as they are now in the World.

Young men and maids are forced oftentimes for want of opportunity, to pass their yeers in solitarines, contrary to their natures: This trouble will be taken away in our Society, when they need not look after house or houshold-stuff; but without care they may marry, if they can affect one another, doing their usual work as before.

Parents when their children come to marry, are not disquieted to provide what is required for an housholl or trade; the fear they should have no custome or work, cannot seize upon the children, so that they may the better live together in love, whereas else for want of custome or work, they wish they had never been married, yea sometimes that they had never been born: they cannot minde themselves and children as is fit, partly for want of time, and partly for distraction of thoughts: so that the Parents with their Children, instead of joy and comfort, oftentimes do live in nothing but sadness and calamity.

Some Husbands and wives, instead of growing in love, and beeing loving, gentle and meek to their children and servants, do through too much care and vexation, fall into disorderly manners, they become murmurring one against another, whence commonly evill and wicked resolutions are begotten, the women living by themselves, are so tyed to their Families, that they can go no whither with quietness; on the contrary in our Society we shall have opportunity for every thing.

The Children are not to be taught any humane Forms of Religion, but the writings of the Saints, and naturall Arts, Sciences, and Languages, that their understandings (before they have the use of Reason) be not spoyled, as for the most part is done amongst all People and Nations in the World; on the contrary, it is to be imprinted in them, that they

they ought not in ſpiritual matters to believe any but thoſe who have the Spirit of God to atteſt and demonſtrate the divine authority of their doctrine; for our faith ought not to depend upon mens words, but upon the power or wonderful works of God: So doing, there will be no foundation for ſects, factions and ſchiſms laid in their hearts.

There ſhall be built a great Meeting-place, not only for our Family, or Society, but alſo for all rational men round about, with ſeats riſing one higher then an other, that every one may be ſeen, having before them convenient leaning-places to read and write upon; alſo one desk on one ſide or end, to read the holy ſcripture at a ſet time, giving liberty after that reading, to every one to propound ſomewhat for mutual edification, none being tyed, unleſs himſelf think fit, to anothers matter to follow or gain say it.

For in ſpiritual things; we acknowledge none but Chriſt for Head and Maſter; who of old hath appointed in his Church Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers; theſe having through the Spirit of God (which led them into all truth) brought forth and left behinde them the writings of the New-Teſtament, we own for Ambaſſadors, and their words (without any interpretations of men) for our rule and plummet, keeping in remembrance when we meet together, that we muſt allow that liberty of ſpeaking to others, which we deſire our ſelves, without tying any one to our opinion, maintaining a firm friendſhip with ſuch who have renounced all unreaſonable things contrary to Scripture, without ſtumbling at any differences, which do not hinder love and piety: For our Children without doubt, will be of differing opinions, and yet no reaſon, when they do not hinder the common welfare, to exclude them from our Society. It ought alſo to bee conſidered, that the moſt differences (dwelling together) by time, and liberty of ſpeaking, will ceaſe to bee. The more, becauſe with us no loſs will be ſuffered by the changing of our opinion; for the moſt part of the differences in ſpiritual and worldly matters, ariſe from a conſideration of a worldly advantage, which if in the world abroad as in our Society were taken away, evill and falſe opinions would ſoon fall to the ground; but the Teachers being Spiritual Captains, would rather (as to the generality) for their own profit have Wars then Peace in Chriſtendome; and therefore they having made an incurable rent, do ſet people one againſt another, which makes it appear, that by nature the people are not at ſo great a diſtance, as they now appear to be; contrary to this, we intend that we may bring the good people out of all Sects to Vnity, ſetting our Meeting-place open to all rational men, ſtrictly watching that Antichriſt (who exalts himſelf above others) may bee continually ſhut out by exactly obſerving that no preheminency or ſole priviledge be granted to any, of offering any thing, or of ſpeaking firſt, that ſo every one being at liberty and unhindred, may bring forth

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that which is most conducing to the common welfare, according to the words of *Paul*, 1 Cor. 14.26. All of them sitting still so long after the reading of the Scripture, (as being swift to hear, and slow to speak) till any think it fit (in his judicious and humble minde) to propose any thing for edification, indeavouring withall to make his discourse short, that another may have his turn likewise, contrary to the custome of the common Teachers, who only (or solely) speaking, do lengthen their discourse, to the wearying of their Auditory, for which end the Moderators who ought to be meek and understanding men) are to observe that there be due order kept.

THe Reader may be pleased to remember, that such only shall bee received into our Society, or little Common-wealth, as are honest, rational, impartial persons, and for others who are not so, they shall receive wages for their work, and go to their own houses, or lodging-places, till they are fitted and prepared to be members of our Society, which consist only of four sorts of people, viz.

HUSBANDMEN,
MARRINERS,
MASTERS of ARTS and SCIENCES.
All Vseful HANDICRAFTS-MEN.

Smiths of all sorts.
Carpenters.
Ship-Carpenters.
Brick-makers.
Brick-layers.
Plasterers.
Stone-cutters.
Brasiers.
Refiners.
Pewterers.
Plummers.
Tin-men.
Founders.
Wheelwrights.
Milwrights.
Millers.
Bakers.
Brewers.
Butchers.
Tallow-Chandlers.
Wax-Chandlers.
Basket-makers.
Brush-makers.
Turners of all sorts.
Instrument-makers.
Joyners.
Weavers of all sorts.
Fullers.
Cloth-workers.
Hot-pressers.
Diers.
Tanners.
Lether-dressers.
Curriers.
Shoo-makers,
Glovers,
Hat-makers.
Woll-combers.
Woll-Card-Makers,
Knitters.
Rope-makers.
Sayl-makers.
Pully-makers,
Net-makers.
Paper-makers,
Printers.
Book-binders.
Painters.
Potters.
Ingravers.
Wier-drawers.
Wier-workers.
Pin makers.

Need-

Needle-makers.	Cutlers.	Sieve-makers.
Looking-glass-makers.	Sheath-makers.	Spectacle-makers.
Thread-Twisters.	Glass-makers.	Starch-makers.
Silk-Roasters.	Glaziers.	Whitsters.
Taylors.	Glue-boylers.	Watch-makers.
Button-makers.	Sope-boylers.	Chyrurgians.
Comb-makers.	Salt-boylers.	Barbers.
Coopers.	Sadlers.	Physicians, &c.

One Society being setled in order as a Nursery about London, *to imploy the Poor, we may have a Second about Bristol, and another in* Ireland, *where we can have a great deal of Land for little money, and plenty of Wood for building of Houses, Ships, and many other things*

BRITISH MUSEUM

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